

PERSONAL.

Bishop Ames is said to have left an estate worth \$250,000. Hon. J. W. Julian is about to begin the practice of law in Washington. James Gordon Bennett will, it is said, go tiger hunting in India next winter. Rev. Charles Stowe (son of Harriet Beecher Stowe) and Miss Munroe will be married at Cambridge, May 26. Mr. C. F. Adams says that he is out of the political field, and that he does not care to return. He is a wise man. Professor Agassiz, the younger, is a short, slender man, looking like a Frenchman, with a fine forehead and very bright eyes. President White, of Cornell, the new minister to Germany, was connected with the legation in Russia nearly twenty-five years ago, and will not be a novice in diplomacy. Mr. Moody has returned to New England. He spoke in the Central church at Hartford, Conn., to a congregation of sixteen hundred, over one thousand of whom were converts. Mrs. Julia Ward Howe has been giving a reading with Madame Ristori in Rome for the benefit of the Gould Home. The reading was from "Marie Stuart," Ristori taking the chief part in English. A monument is to be erected at Titusville, Pa., to Col. Drake, who put down the first oil well in the United States twenty years ago. He died poor, without reaping any benefit from his discovery. President Hayes received a morning call the other day from a party of fifty-six young ladies from a Maryland boarding school. He shook hands with them all, and gave them permission to look at the White House. Gail Hamilton writes in the Christian Union against normal schools. The learning which normal and training schools impart, she says, can be better taught by the high schools and academies already established. Nathaniel Hawthorne was not ashamed upon occasion to play nurse. It is recorded in him that he was often seen on pleasant summer afternoons in Salem, trundling his baby in a baby carriage around the paths of the common, in solitary and sedate meditation. One of a party of negroes who recently arrived in Topeka, Kansas, in Isaiah T. Montgomery, one of the rich colored men of the South, running at this time about one thousand acres on the old "Jeff Davis" plantation in Mississippi, and one thousand acres of his own adjoining. General Garibaldi on going to call the other day on the king of Italy was dressed in his usual unconventional red shirt—the same costume in which he entered London. He suffers grievously from rheumatism. As a rule, during his last campaigns he was unable to put on his right boot or to use his left arm. Queen Victoria is said to object seriously to the feminine fashion of wearing the hair in a fringe across the forehead. It is stated that she instructed the bridesmaids who appeared at the recent wedding of her son, that they would not be permitted to wear their locks in that fashion, nor to don high-heeled boots, nor to wear tie-back gowns. Miss Virginia French, a young lady of New Orleans, wrote such a pretty poem for the *Stargazer* some time ago that a young Tennesseean fell in love with it and her. He went to New Orleans, pleaded with the *Picayune* editor (a lady for the name of the poetess, got it, bobbed down on his knees before Miss French, and before long made her his wife.

Some National Dances.

National dances, like national customs, are, to a great extent, the reflex of the character and of the taste of a people. They deserve to be studied, not for these reasons alone, but also as relics of ancient customs connected with the home as well as with the public life of a nation. We begin with the dance of the Ghazis in Egypt. The professional dancers of modern Egypt belong to the tribe of the Ghawazi, a kind of Eastern gypsies. They form a community among themselves, and live in secluded parts of the towns, or under tents. Since 1834 they are no longer allowed to perform in public, but on festive occasions they are invited to the houses or country seats of the rich. One section, the Ghazis, are dancers; another section, the Almelas, make singing their profession. Among both the handsomest women of Egypt are found, and it is a weird sight to see them perform their peculiar dance by torchlight at a country seat of some pacha, to which European travelers are sometimes admitted. They commence by advancing toward one another with outstretched arms, the fingers pointing to the ground, in a peculiar, slow and shuffling step. They then assume a leaping step, chasing around in a circle and clapping the castanets, and ultimately place their arms akimbo and whirl around, moving the upper half of the body from the waist from one side to the other to a slow and measured cadence. As the music grows faster the dancers suddenly resume the shuffling step of the beginning, as if their legs had been tied together, after which the whole body is moved in a peculiar manner. It is difficult to describe the strange gyrations of the Ghazis, it is even more difficult to imitate them. The two halves of the body separate, the waist seems to move independently of each other, following the stormy rhythm of the music produced by violins, dulcimers and flutes. With the ancient Greeks, dancing and gymnastics formed an essential part of their education to develop personal grace and beauty of form. Both arts were not only practiced on festive occasions, but extensively introduced into their religious rites and stage performances, and celebrated poets, statesmen, generals and philosophers, like Pindar, Epicharmus, Democritus, and even Socrates, recommended and cultivated the terpsichorean art. Mercurius describes one hundred and eighty-nine dances of the ancient Greeks; but of far the greater number only the name is known in modern times, although numerous sculptures, especially bas-reliefs, are extant, from which the ancient dances might be studied. Among the most celebrated was the Pyrrhic war dance, the circular dances called "Hormos" and "Geranos," and a bacchanalian dance known under the name of "Cordax." The love for dancing remains unaltered in modern Greece. On every festive occasion—birth, marriage, and even death—symbolical and rhythmic dances play a part, and the Greek peasant girls are as fond of their country dances as in olden times. The men perform pantomimic tableaux like the Albanian robber dance, and the women often assemble on the seashore or village green to dance the "Romainka." In Attica and in the island of Crete a picturesque dress, a glorious sky and magnificent landscape surroundings combine to make a "Romainka" danced by girls as handsome as they are merry, a sight never to be forgotten. In a grove of oaks, laurels and oleander, open toward the shore, they form two chains, and follow the graceful turnings and windings of two leaders, who, tambourine in hand, mark the time to the accompaniment of the lute, chasing and opposing one another with playful caprice, supported by the chain of their followers. If the leaders are tired, they throw a scarf to one of their country dances, and the dance is anew to the delight of the palikars, who flock round the charming group as spectators. The "Kolotsech," performed in the streets of Wallachian towns by bands of men who join for the purpose, was almost unknown until the last war brought the manners and customs of the nationalities which inhabit the valley of the Lower Danube under the banner of Western observers. Like the skakva in Bohemia and the English hornpipe, the "Kolotsech" is one of the hopping or capering dances which are in special favor in countries where the women lack the necessary grace and agility to refine the terpsichorean art. To the tune of a shrieking violin, accompanied by the standard hearse music, the leader, with the aid of a long pole, jumps about in antics, which, however, are not without a certain uncouth grace, and his companions follow. The higher the jumps and the capers the more spectators are pleased. A special costume, with a row of jingling bells fastened below the knees, is worn as professional outfit by the Kolotsech dancers, and the collector of money wears a Venetian mask and sleeveless jacket—for what reason we never were able to ascertain. The Hungarians are passionately fond of dancing, and the stirring tunes of the "Czardas," played on the violin by gypsy musicians, never fail to electrify young and old. Six, eight, ten and more couples place themselves in a circle, the dancer passing his arm round the waist of his partner. The music commences with an andante, and as long as this lasts the dancer turns the girl to the right and the left, clapping his spurred heels together, slapping his boots with the hands, and stamping the ground with heels and toes alternately. His partner puts her hand on his shoulder, and at intervals jumps from the ground without turning or changing her place. Soon the violins and clarinets begin to waken, and the movements grow wilder and wilder. The dancers wheel their partners round, lift them from the ground and leap in the air. The girl puts one hand on the hips and leaves the other to her partner, who contrives to perform the most astonishing antics with perfect grace and within an incredibly small space. The "Czardas" is the same in passionate fervor when the Csikos (horse herders) assemble at the wayside inn as when the stately Hungarian nobles enjoy their eminently national dance at the imperial palace at Olen. On such occasions the military band suddenly disappears, and gypsy musicians, clad in black, enter the orchestra with cymbals, violins and clarinets, to strike up the "Czardas" as only Githos can do.

French Politics.

Here and there a nobleman, like the Marquis de Talleyrand Périgord, revolts against the opinions of his class, and says that he has hopes for the future of his country; but these exceptions are extremely rare, and will hardly ever be found in the smaller nobles. "La République," says the marquis himself, "tant privée de la faveur des hautes classes, ne peut élever son appui que dans ce que l'on est convenu d'appeler les couches inférieures de la société." This is true; so true that, not only the republic as an institution, but even each individual republican, whatever may be his personal merits, is "privé de la faveur des hautes classes." He can associate with a wealthy republican middle class, but not even with the smaller aristocracy. It might have been supposed that in a country like France, where there are so many political parties, a man belonging to one so influential and so well behaved as that of the moderate republicans might be tolerated anywhere if he were well educated and had pleasant manners; but the theory of the monarchist circles is that there are no moderate republicans—they are all "communards." Merely to express his approval of any degree of political or religious liberty is quite enough to draw down that evil name upon a man, and, when once it has been applied to him, it is an indelible stain. Suppose you venture to say, for example, that the republic is not an unqualified evil, that a general liberty of public worship might be desirable, that the liberty of political meeting is compatible with social order, you are a marked man, you are set down as a "communard" at once. You may say such things in rural cafes where republicans meet, you are not allowed to say them in good society in the presence of ladies. You may not even express your views on representative government or speak respectfully of the legislature. The proper tone is to sneer at all popular representation, to declare that there is no necessity for any kind of liberty, and that the country could be much better governed without any houses of talk. You are not allowed to say anything in favor of popular education, because that is desired by the republicans; you are not allowed to say anything toward the present government of his country, for that is the enemy of his country; his friends attacked in the most merciless way. If he defends them, he is at once looked upon as an enemy; if he sits tamely at a dinner-table when a friend is slandered without uttering a word in his defense, he feels himself, and he is a cowardly wretch who has no claim to the respect of others or to his own. Then why not leave such society at once, and confine himself to his own political friends? It is easy to say this; but what if the man belongs to some profession in which success is not possible without the countenance of the rich? Take, for example, the case of an architect in a country town who has to make his way in the world, has the misfortune to cherish moderately liberal opinions, or, in other words, to feel a sentiment of loyalty toward the present government of his country. The poor do not build houses; so he must know rich people in order to advance in his profession. The difficulty is complicated in his case by the necessity for standing well with the clergy if he is to work for churches and convents. Political animosity is so strong in France that people would rather employ an inferior man of their own color than a clever man who is suspected of republicanism. The consequence is that an architect, in such a town as we have been describing, is placed in a most embarrassing position if he happens to be a republican.

French Politics.

Another great social disadvantage resulting from the hatred of certain classes to republicanism occurs in matrimonial alliances. A young man's chances of making a good match are terribly curtailed by even a suspicion of republicanism; we mean, of course, in the provinces. The same applies, from a worldly point of view, and nearly always made by young men who have attracted some degree of notice as reactionaries; and the more violent and intolerant they are the better their chances seem to be. The hands of most French heiresses are directly or indirectly at the disposal of the clergy; and the clergy, perhaps with good reason, both dislike and distrust the public. The consequence of this is a constant tendency to keep wealth that is already earned in the hands of the reactionary parties, and to keep the republicans as a class down in the social scale within the limits of the smaller bourgeoisie. How long this will last if the republic continues to be the political regime of France it is of course difficult to determine; but it seems to present at present the appearance of a young man who, or what considers itself such, will everfrankly reconcile itself with the democracy. It would be far better for the country if there could be something like a cordial reconciliation between classes; but the republicans avenge their social slights by carefully excluding the aristocracy from the Government, both of the state and of the departments and towns. Then the aristocracy complains that it has no chance of taking office under a real republic, and the social warfare is handed down, with all the hatred and prejudice which it engenders, to be continued, perhaps, by another generation.—N. Y. Home Journal.

French Politics.

The shrewdest of men are sometimes taken in. Barnum, wanting to be shaved went into a barber's shop. The place was pretty full of customers, and, anxious to save time, Barnum got an Irishman to give him his turn on condition that he paid for both. Next day he found Pat had made the most of the opportunity, the knight of the razor presenting the following little bill for payment: To one shave, twenty cents; to one hair cutting, twenty cents; to one shampooing, fifty cents; to one hair-dyeing, one dollar; to one bath, seventy-five cents; total, three dollars and sixty-five cents. Barnum settled up, and turned the bargain to account by having a picture painted for his museum, representing the Irishman as he appeared before and after he had passed through the barber's hands.

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